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Reading Room

THE GLORY OF WORK.

There the workman saw his labor taking form and bearing fruit,
Like a tree with splendid branches rising from a humble root.
Looking at the distant city, temples, houses, domes, and towers,
Felix cried in exultation: "All the mighty work is ours.
Every mason in the quarry, every builder on the shore,
Every chopper in the palm grove, every raftsman at the oar,
Hewing wood and drawing water, splitting stones and cleaving sod—
All the dusty ranks of labor, in the regiment of God,
March together toward His triumph, do the tasks His hands prepare.
Honest toil is holy service; faithful work is praise and prayer."

—Henry Van Dyke.

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OUR RELATION TO THE JAPANESE.

The question of our relation to the Japanese continues to be one of large interest on the Pacific coast. The press dispatch a few days ago from Tokio, which gave it as the opinion of Minister Hayashi that not more than 450 Japanese ought to be permitted by his government to come to the United States each month, under existing conditions, is another indication that the Japanese are disposed to cooperate with our government in its desire that the Pacific coast shall not be over-run by the Orientals.

But it will be well for the unreasonable agitators amongst us to remember that the Japanese government is still insistent that its subjects shall be granted rights equal to those that are granted the subjects of other powers.

Whatever restriction of Japanese immigration we may have must, in justice to that people and to avoid trouble that might result greatly to the detriment of the United States, be on agreement with the Japanese government.

We have heretofore remarked that the people of California cannot rely on the daily papers of San Francisco and some other cities for an accurate estimate of the various phases of this great question. It is for this reason that we seek to present from time to time that which in our opinion seems to correctly portray the situation.

In a recent number of Collier's Weekly, Will Irwin, who has made a special study of the Japanese question and situation, writes as follows:

"Everywhere I found the Japanese superior in personal appearance and habits to the white laborers about them. I may add to that the testimony of an immigration official who has seen service in all the main ports: 'As they come through the office,' he said, 'they are by all odds the cleanest, the most intelligent in appearance,—altogether the best among our present immigrants.' So, too, a physician in a free surgical clinic said: 'I never saw a dirty Japanese. The rest are usually awful—but never a Japanese. Positively, they are our best patients in every respect.'

"They are not troubled with opium. A few of them drink. Their one great vice, which conditions in this country have tended to encourage, is gambling."

An informing article by Mr. J. H. Aiken concerning the Japanese in California appeared in a recent number of the Sunset Magazine, from which we quote:

"Curious to learn the point of view of the average I chatted the other day with a lad from Osaka who is doing housework and studying to be a teacher of English.

"'Are you going home some day to fight this country?' I asked him, as a cheerful off-hand opening.

"With a smile as indulgent as it was expansive, he closed 'Paradise Lost,' and replied: 'I think, master, all this talk of war is a nonsense and foolishness. Long ago, perhaps, when Commodore Perry first came to our country, we might have gone suddenly into such a fighting, but not now. Our statesmen are too old and too wise and our country is too poor to go to war with America; and we realize, too, that all this country of 80,000,000 people would not want such a thing.'

"'Tell me, Yito, I pursued. Why do you and your friends come to America instead of going to England or to France or to Germany, if your chief desire is a good education?'

"'Ah, he replied, 'it is not that alone. Our government each year sends a hundred or more students to Europe to see and to learn. But the poor boy who wants to learn and to make a living at the same time comes to California. He might learn as well in England—he might get a better education there, but wages are not so high.'

"'And what do you and your friends intend to do—make your home here, or go back to Japan?' I queried.

"And his reply was: 'I only know for myself and nine others who come from the same town,' said he. 'Eight of us expect to remain here, to make a living, to marry here—to marry a Japanese, of course—to become citizens, if we may, and to help make beautiful California more beautiful. Think of it—here in all this state are fewer people than in our one city of Tokio. We will help plant and farm and make all the big country fruitful. Why should we not do that?' he asked.

"'And do you not all want to be soldiers?' I put in.

"'We do not want to be soldiers, I am sure, to fight this country,' he replied with energy."

Notwithstanding all that the unreasonable agitators and alarmists are saying concerning the Japanese, we believe that the two articles from which we have quoted correctly characterize them.

It is worthy of note that Mr. Irwin says in conclusion:

"While the city has not made up its mind, it is vaguely anti-Japanese. The back country, needing Japanese, as it does, feels also a division of sentiment. Again and again I was a party to this conversation, or something like it: Would you vote against Japanese immigration if you had the chance, I would ask the rancher or up-country merchant. 'I don't know,' he would answer. 'I am sure I don't know. We need them, but—say, if they could only let down the bars for about 50,000 Chinese!'"

But this statement cannot be correctly interpreted or understood except in connection with the following by the same writer:

"The coast is judging the Japanese not by the new European immigrant, but by that pattern of old fidelity—that model for serfs—the Chinese."

This,taken in connection with what has heretofore been said concerning the Japanese, show them to be at least on a level with present European immigrants, and in some respects much superior to many of the Europeans.

AN ADDRESS BY JUSTICE BREWER OF THE UNITED STATES SUPREME COURT.

The Nation's Duty to the Black Man Made Plain.

By the census of 1900 the population of the United States between the two oceans was in round numbers 76,000,000. Of these 9,000,000 were of the colored race. They came to this country not as emigrants, not voluntarily, but forcibly taken from home and kindred, brought here and sold into slavery. Less than fifty years ago, in the midst of and as a result of the terrible struggles of the greatest civil war known in history, they were given freedom, and shortly thereafter citizenship. They came out of slavery ,burdened with ignorance, impurity and vice—the ordinary accompaniments of a condition of slavery. They came out through the sword and blood. Before the end of the war Lincoln said:

"Yet if it be God's will that it continue until the wealth piled up by bondsmen by two hundred and fifty years' unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said that the judgments of the Lord are true and righteous altogether."

But beyond the money and the blood, something more must be paid before the full debt of the nation is discharged. The ignorance, superstition and vice into which this people were led by and during the years of slavery must be removed and they be lifted up to intelligence and morality.

Their uplift through Christian education is the principal work of the American Missionary Association. True, they are not the only objects of its interest and care. All the despised races in our borders are included. I have myself done a little preaching from the bench of the Supreme Court on the duty of Christian America to the heathen Chinese. What I said made but slight impression on that court, but it will yet be heard and heeded by the great body of American Christians.

But the numbers of the colored people so surpass those of all the others and their relations to the nation are so peculiar that not unnaturally we look upon the work of the Association as done among the colored people. And their very numbers attest the value of the work to the nation. Surely anything which is uplifting one-ninth of our population must be of profound interest to all.

It is not claimed that the Association is alone instrumental in this work. The states, especially those in which the bulk of the emancipated people dwell, the educational and missionary societies of other denomination, private charities and the personal labor of many, both within and without the Southern states, are busy in the effort in one form or another to uplift this people.

And when I speak of the labor of individuals, I turn naturally to that magnificent specimen of American Christian citizenship whom you will shortly hear, Bishop Galloway of Mississippi. They are seeking to make these people good citizens. Indeed, the fact that so many instrumentalities and individuals are devoted to this uplifting work is witness to the general conviction of its necessity and value.

But we are told that the colored people are of an inferior race, intended by the Almighty to be only hewers of wood and drawers of water. Why waste time and money in attempting to prepare them for anything else? Why suggest the possibility of something different? It only creates dissatisfaction. It only antagonizes the law of their being as established by the Almighty.

A short but sufficient answer is: Conceding their inferiority, grant, if you please, that they are the most inferior of God's human creatures, yet the Master said: "Unto one of the least of these, my brethren, unto me."

But assuming their inferiority, for the present, is it temporary or adherent? Assuredly, their environment has not induced growth or development. The equatorial sun of Africa encouraged indolence,—physical and mental,—and slavery forbad growth. It may be that this inferiority is only temporary. We have heard of inferiority before. It is not so many decades since man assumed to belong to a superior sex and believed that the education of woman as an inferior being was worse than useless. Enough that she was a cook and a nurse; a good housewife—his servant.

As Tennyson says in Locksley Hall, he held her as "something better than his dog—a little nearer than his horse." Yet today who does not glory in Holyoke, Wellseley, Vassar and Bryn Mawr, and in the varied co-educational institutions of the land? Who does not rejoice in seeing the girl as well as the boy in the public school? If any young man starts to go through life on the assumption that woman is an inferior being, he may sometime be unexpectedly startled into realizing his mistake. So it may be that these people under the higher conditions of life which will now surround them may rise into a status of being which shall cease to be an object of ridicule or contempt.

But even if it be true that the race is essentially and inherently inferior, it still remains true that it is susceptible of improvement. There is no being, possessed of any inteligence, who is not lifted up by education, and no one possessed of a conscience who is not made better by the influences of Christian morality.

Do you question this fact? Turn to the August number of the Outlook, and read what its distinguished editor, Lyman Abbott, says of his personal experience and the change which he has seen going on in the educational status of the colored race. In the summer of 1865 he visited the South. There was then no general education of the negro. A few desultory efforts were antagonized by the community, and attended with personal danger. "Today," as he says, "there is not a single Southern state which has not a public school system, not a single state which does not provide for the education of both races on substantially equal terms." Then, after referring to Hampton's wonderful work, he adds this of Tuskegee:

"Out of Hampton has grown Tuskegee. Last spring this extraordinary product of American democracy celebrated its quarter centennial. Twenty-

five years ago the state of Alabama—let the Northern reader note that it was the State of Alabama which called this institution into existence—appropriated two thousand dollars to start an industrial and normal institute for negroes, and sent to Hampton for a principal. Hampton responded to the request by sending Booker T. Washington, who began the school with a handfull of pupils in what was little more than a shed. Today the institution possesses twenty-three hundred acres of land, ninety buildings, over twelve hundred pupils, over one hundred and fifty teachers, an aggregate endowment, including its real estate, of over two milions in value; has sent out to serviceable life in the South six thousand men and women, two thousand of whom are engaged in teaching; and produced, as the famous banyan tree produces, a new tree by its roots—sixteen incorporated schools animated by its spirit and extending its work. President Eliot, in his address at the quarter-centennial, of Tuskegee, said that it had acquired more in the first twenty-five years of its existence than Harvard acquired in its first two hundred years. In view of this statement, I do not think it is any exaggeration to affirm that no other country and no other epoch has ever seen so striking a growth of a single educational institution through almost wholly private benevolence, chiefly bestowed in moderate sums. In its genesis, its organization, its teaching force, the sources of its endowment, and the service which it has rendered, Tuskegee is a monument to democracy."

A bit of my own experience: Into my former home, the City of Leavenworth, Kansas, during and immediately after the war, there poured from the South several thousand colored people. I was instrumental in opening the first public school for colored people in that city—I think in the state. I was present at its opening session, and what a disheartening sight. Bare feet, rags, unwashed hands and faces; uncombed hair, with no apparent conception of order or propriety—simply curiosity to see a schoolroom and what was done in it. Not long since I spent a Sunday in Hampton In its large church, built by colored people themselves, I saw hundreds of young men and young women, boys and girls, neatly clad, clean, well behaved, intelligent in appearance, earnest, thoughtful, and as I listened to the music of their rich voices and contrasted the vision before me with what I saw on the first morning of that school in Kansas, I felt sure that there was a future for the colored people, that there was an uplifting going on which all could recognize and which would be of permanent blessing to the nation. But whether inferior or not, they are American citizens. This is a government of and by the people—all the people. And whether one dwells in cultured Boston or in a negro cabin on a Southern plantation, he counts one in the grand total of American citizenship, and by his life and work elevates or degrades that citizenship.

The colored toiler may not equal a Bostonian in culture—who does? Doubtless, they who believe in the essential inferiority of the colored race look upon them as the lowest of American citizens—while every dweller in the Athens of America considers a true Bostonian as without a superior on the face of the globe,— or perhaps anywhere else in the universe. You may recall the story of the Bostonian who died, and, of course, went to Heaven. Some years thereafter he was followed by a friend also from Boston. Greeting the newcomer, he said: "You have no idea how much alike Heaven and Boston are;" to which the reply was: "That may have been true when you was on the earth, but Boston has of late made great improvement."

Boston has improved. She no longer permits a mob to lead Garrison through the streets with a rope around his neck, but, on the contrary, out of her wealth contributes munificently to the uplift of that race for whom Garrison spoke and toiled.

How much essentially inferior are these people? Who can tell?

Certainly, as stated, the environments of the past were against development. But does the condition under such adverse circumstances prove essential inferiority? Can we look for nothing from enfranchised slaves?

Let history answer. From that civilization which was then the highest in the world, the civilization of Egypt, there fled a band of slaves. Wandering through the wilderness, what did they amount to? What promises of greatness were disclosed- Yet the nation born of those fugitive slaves had a wondrous and mighty career, and out of that race came the great spiritual life and force of the world. And it must be remembered that there were five centuries between Moses and Solomon and fifteen between Moses and Christ.

Give the colored race half that time before you finally condemn. If within that period that race becomes a mighty factor for good in this republic, will not history point the finger of scorn at those who today cry inferior and refuse assistance in their development?

I do not know in what special manner the uplift of these people will bring blessing to the nation. I do not pretend that the Almighty has disclosed the great purpose of eternal councils in bringing them to these shores and leading them along the paths they have thus far trod. I only know that until you blot out the words of the Master, "Unto one of the least, my brethren, unto me," the path of duty is plain, and the result may be safely left with Him who holds the nations in the hollow of His hand.

God is his own interpreter,
And He will make it plain.

How special good and what good is coming from the uplift of that race may not be obvious, yet it is clear that great injury will result from a failure to uplift.

Sometimes I fancy that their warm-hearted, affectionate dispositions and the devotion and loyalty which spring from them may bring a special blessing to the nation.

During the civil war the thought of emancipation and freedom flowed everywhere through the length and breadth of the South, yet how little was the conduct of the mass of the slaves changed. They were left in charge of the plantations while their masters went into the army to fight to continue them in slavery. During these years they worked the plantations, took care of the women and children, and acted as though their masters were constantly present and watching. It was and is a matter of boast that there were few instances of disloyalty to the trust so reposed in them.

Now, many of the vast multitudes pouring into this republic are racially cold-blooded and selfish. Not

a few come tainted with the spirit of anarchy and are willing to destroy all social order in the hope of personal gain out of the wreck. These immigrants become citizens as we are citizens and as is this colored and enfranchised race. And while the colored brothers may be too fond of the chicken coop and the watermelon patch, they are firm believers in social order. You will find no Johann Most, no Emma Goldman, Czolgoss or Guiteau among them. In the struggle which may be expected to come between order and anarchy, may it not be that these people, grateful to the nation for their liberty and to the good people of the land for their uplift in knowledge, purity and social standing, will prove themselves a mighty force, upholding law, order and the supremacy of the nation? Stranger things have happened than that these people, crushed and wronged for generations, should become at last strong defenders of the nation and the community at whose hands they have hitherto received mainly injustice.

Let us look at the matter from another point of view: They are here. What shall be done with them. They cannot be driven from the country without their consent. They do not want to go, and we do not want to have them go because their labor is needed, especially in that part of the country in which they dwell. They are steadily increasing in numbers.

According to the census of 1880, 6,500,000; in 1890, 7,500,000, and in 1900, 8,900,000. While relatively they are not increasing more rapidly than the white races (perhaps not quite so rapidly), yet this is not owing to race suicide, for they know nothing of that, but rather to the neglect of their children. For instance, in the city of Washington, out of 1,000 colored children, 457 died within a year of their birth, while during the same time out of 1,000 white children only 183 died within the year. When better care is given to the little ones a more rapid increase in the colored population will be seen, — an increase very likely greatly surpassing that of other races.

They are here as citizens. Whatever temporary restrictions may be placed upon their approach to the ballot box, the time will come when all barriers will be broken down and they will enjoy everywhere the full rights of citizenship. But ignorant citizens are the prey and the sport of every demagogue who appeals to their passions, and if one-ninth of our citizens are so exposed the whole life of the nation is in peril. As they came from slavery they were ignorant and brutal, failing to distinguish between liberty and license.

Easily falling into the vices of the white man, they have become in many parts of the land an object of terror. The terrible crimes that are charged up to them, followed by the frequent lynchings, present a spectacle revolting and theatening. Society cannot endure upon that basis. It will end in a war of races, in which the destruction of the weaker will be certain. Reformation must of course be with them. They have got to understand the obligations of morality and purity. This cannot be brought about by force. All the dangers which attend do not diminish the number of crimes. Only the uplifting power of a Christian morality can be depended upon. They must come to learn that purity and morality are duties resting upon all, and any work which is being done to create in them the profound conviction of this truth is a work helpful to them and a blessing to the nation. It means personal safety. It means the good order of society. It means peace in the community.

But, it may be said, that this is a mere negative matter, the mere prevention of injury. But surely if they are to be here, anything that prevents injurious results from their presence is of importance to the nation.

But this is not all. There is a positive side. Even when crime is no longer chargeable to them, and more than to any other race, and the community in which they live is absolutely at peace, the nation will still need the work of this association. And first, in multiplying skilled workers. It is one thing to pick cotton or hoe potatoes, and something more valuable to make a watch or run an engine. The skilled laborer is worth more to the nation than the unskilled, and the industrial training at Hampton, Tuskegee and elsewhere is creating a higher class of labor in the midst of this people. Outside of the indirect results of such increased skill, the direct and necessary result is an addition to their commercial value to the community and the nation. And so far as the institutions under the care of the American Missionary Association are doing this work of industrial training, they are undoubtedly placing the nation in debt to them.

Still again, outside of industrial training, all kinds of healthful instruction help. They give a larger vision of human affairs and personal duty, make better citizens by reason of the fact that thereby is acquired a greater knowledge of the principles of government. I do not mean to say that by mere education you can make a good citizen, but I do say that without some education there is little hope that one will be.

But, after all, the principal work of the A. M. A. is religious. It is a Christian association. The state may furnish secular education, may train the hand and brain, but for the heart we have to look to voluntary associations like this. Church and state are separate, and whatever the state may do (and it can do and is doing much) in uplifting the race by the common school, that which more than anything else will fit it for usefulness is the power of religion; and as a missionary among these people, this association is doing work of incalculable value in their uplift.

So we stand before the American people and say here is one-ninth of our population coming out from the ignorance and immorality of slavery. We are making its uplift our business. We are striving to train the hand and the mind and to fill the heart with a love of purity and a sense of the beauty of holiness. As we are faithful in this work we feel that we make a strong appeal to the nation's assistance and gratitude, and we know that we shall hear our Master's Voice, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

And, my friends, let these words of the Master be kept ever ringing through the chambers of the soul: "Lest we forget, lest we forget." If you say that the work is too great for us, remember that the everlasting arms of the Almighty are with you in this uplift, and failure is an unknown word in the dictionaries of Heaven.

THE PROBLEM OF CHRISTIANIZING THE EAST.

An Address by President Charles Cuthbert Hall of Union Theological Seminary.

[We give here a stenographic report of the address given by President Charles Cuthbert Hall at the recent meeting of the American Board of Commissioners for Foreign Missions. Dr. Hall has given the Haskell Lectures twice in India and has long made a study of the Oriental peoples and their religions. His address was one of the most interesting of the long list of fine addresses given at the Cleveland meeting. Dr. Hall is a rapid speaker, and the stenographer was not always able to get his exact words. But the report is, in the main, correct.—Editor.]

The problem is not only interesting and difficult in itself, but is quite a different one from that which was presented to the Fathers a hundred years ago, when the American Board was founded. At that time the conditions were almost the reverse of those that exist now. There was then almost no phase of residential experience in the East upon which to found a generalization. There was still less character knowledge concerning the East in any of its aspects. Therefore, those who a hundred years ago entered upon this great work were compelled, so to say, to take of faith in the dark. All this now has changed.

There is now a hundred years of residential experience in all parts, or nearly all parts, of the East on which to base a generalization. There is a very large amount of character knowledge concerning almost every department of Oriental life. Two very great changes (but in the meantime, the East itself has not gone on sleeping); there have been exhaustive changes in many particulars, one of which is that large sections of the East have now had a hundred years of contact with Western government and Western imperialistic conquests, which have certainly not made the situation less complexing for those who reside there today.

In the light of these new conditions, it is greatly to be desired that there might be a thorough re-study from every point of view of the whole problem of Christianizing the modern East; and it is equally to be desired that there should be a thorough study of the mental attitude in which the mind of the West should adjust itself for the approach to the East. In the main, the Christian attitude toward the East heretofore and largely up to the very threshold of the present has been commiseration, all condescension, all contempt! contempt!

The general attitude has been the attitude of looking down upon the Eastern races as upon inferior races on the part of large sections of the Christian church. This attitude of commiseration and condescension has been the result of zeal without knowledge, and on the part of the world it has been a dispiriting and unlovely exhibition of race exclusiveness.

Now, in view of this situation, in the study of the problem of Christianizing the modern East, it were well to reflect upon the spirit of the East. No one who knows that spirit, as the gentleman who has just addressed you knows it, will differ from me, I think when I say that a mantle of dignity rests upon the shoulders of the East, a mighty and noble dignity, which is not a mere memory of a vanished greatness, but is a living principle which in its proportions reaches up to the majestic; and nowhere is this attitude of ancestral dignity more clothed in the East than in conquered India.

The Western conqueror has had his will, and for fifty years his dominion has been absolute, yet today the greatest dignity of modern India is unbroken, and with all her limitations upon her, her aspect is superb; nor is there any gift more possible from the East than the gift of returning with sevenfold interest the contempt with which she is met by the nations of the West. We may think that we have outdone ourselves in the contemptuous aproaches to the East which Western nations have made, yet I assure you there is a sublimity which even we have not reached in the warm disdain with which the East looks down upon her invaders and her oppressors.

Now, this is to be taken into consideration:—the self-respecting dignity of the East, its grand tradition, and its sensitiveness. It is the persistent refusal of Western nations to recognize this; it is their disdain of it; it is their ridicule of it that accounts for the dismal history of the last three hundred years of Europe in Asia; it is misapprehension, misrepresentation, revolting cruelty, and heartless ridicule of sensibilities which marks much of that dismal reprehensible history of Europe in Asia. Yet, despite al these infelicities and all these exhibitions of the spirit of injustice, the inherent vitality of the worth of Jesus Christ, or shall I say inexhaustible power of Christ himself. is pressing upward in the East, as sometimes you may have seen in the common highway a plant germinating and rising with a mysterious power which lifts the stone that careless hands had thrown upon the seed.

Many a stone has fallen upon that germinating Christian seed in the Ancient East. There is the stone of political oppression—for example, in the governmental supervision of India. Far is it from my thought to enter into that painful subject upon its merits, yet it is only justice to a great pepole that have suffered and that are suffering with great intensity today, to say that some aspects of the history of the last fifty years in India suggests the stone that has been lying on the germinating seed, and which that marvellous vitality of Christ is slowly heaving up.

There is the stone of race prejudice. I would that I could go into that more exhaustively than is possible, yet the limitations of my time forbid me to do so, but all over the East where European communities exist there is this stone of race prejudice, and beneath it is rising marvellously a vital Christianity.

There is the stone of the influence of irresponsibility, lives lived in all manner of ways. All over the length and breadth of the East lies the discredit upon the name and law of our Lord Jesus Christ of lives that do violence to everything that Christ commands us to hold sacred; yet notwithstanding this the germ of a living Christianity is pressing upward in the East.

And I am bound to say it—there is the stone of an unsympathetic evangelism. There are those who are ministering in His Name most sincerely, who not only have no adequate conception of the religious experience that lies all around it outside of Chris-

tianity, but have no sufficient sympathy with that extra Christian experience and aspiration.

Now ,in the face of these conditions, complicating the problem of Christianizing the modern East, there is, I say, the upward push, the upward push like the seed beneath the stone of a vital growth of the power of Christ through the East. And how shall I describe to you the evidence upon which I base that assertion?

Let me speak for a moment of the unquestionable modifications that are taking place in the Indian faith. At many points we have an idea very largely spread that the Indian faiths, faiths like Hinduism and Mohammedanism, are fixed in the rut of their own inertia, and cannot be changed save by being swept utterly away. This, I believe, is an opinion which a close and wide observation of non-Christian religions will tend to supply, which is undoubtedly true; for example: in Indian Hinduism, through the length and breadth of India, the power of Christ is working in ways that are producing the most amazing modifications of the situation outside of the zone of recognized Christian conquests. For example, I have positive knowledge of the fact of great numbers of cultivated and educated Hindu gentlemen who have loved the Hindu Temple far in the past and have no longer any association with it or with the prescriptions of the Brahmins.

They are identical and wish to be identified with Hinduism, and yet in many instances they are sublime and simple worshippers of the personal God who in their thinking is invested with the attributes of wisdom, power, justice, goodness and truth with which our Christian faith invests the personal God. Yes, I could go further and speak of cultivated Indian gentlemen, yet ranking as Hindus, who are devout worshippers of our Lord Jesus Christ. And one might ask why do they not declare themselves?

The answer is a political one. Because the name Christian being identified with other characters is an offensive name. They will be worshippers of Christ in secret, but they will not be known as Christians openly. Be they right or be they wrong, their situation substantiates my point of modifications of the Indian positions going on outside of Christianity. I remember no sweeter hour, perhaps, than a Sunday morning in Bombay a few months ago, when, at the request of one who is still on the Hindu side, I had the pleasure of addressing the Prayer Union of Bombay, a union outside of Christianity, yet full of the spirit of Christ.

I remember well the Sunday morning as I drove to the hall and was met by the ministers of the Prayer Union and taken into a hall seated after our European fashion, where there was a gathering congregation of gentlemen and ladies who had broken castes and were following the liberty of the higher life.

The service was presided over by the Justice of the court, the Hon. Mr. ———, who opened with prayer. I then delivered my address upon "The Christian Conception of Prayer," taking my text from those words of the Epistle:

> "In everything with prayer and supplication, let your requests be made known unto God; and the peace of God which passeth all understanding shall guard your heart and your thoughts in Christ Jesus."

I spoke with my New Testament in my hand, and with the same sense of spiritual communion with those around about me that I would have had in an openly recognized Christian congregation—equal reverence, equal devotion, equal zeal for a vital communion with a loving God. This is one of the many instances that I could give of the modifications that are going on in the Indian faith. Icould carry this out by incidents drawn from Mohammedanism, but there is not time to do so, although I may say that Mohammedanism is a most wonderful study at the present moment in some quarters, for the development that is coming along gradually on highly spiritual lines.

The president of Robert College told me not long ago of a Mohammedan gentleman of whom he was very fond, who, stricken with a mortal illness and continuing to the end in the faith of his land by his nominal classification, found the greatest delight of his declining days and weeks in the study of the Fourth Gospel.

I could tell you of a visit which I paid in India to a Hindu prince, who, in his own language, said to me: "When I am ill, when cares of state press heavily upon me, ther is a book that is kept near-by me that I often read by the hour, because it gives me strength;" and that book was Thomas A. Kempi's "Imitation of Christ."

Now, this is going on all over over the East, and the evening could be exhausted in illustrations along this line.

Let me speak, however, of another of the evidences that the vital power of our Lord is growing more and more intense in the East. It is in the ready welcome that is accorded to any one who comes in the name of Christ, provided he comes with a new attitude of respect and appreciation toward the spirit of the East.

Meet the East on an equality, and not in any other way. Perhaps as an illustration of this, I may mention an invitation which came to me while I was in India. It came in his own handwriting from the Prime Minister of the Rajah. In the name of the Rajah the Prime Minister invited me to visit the city as a state guest and lecture in the college there. I accepted the invitation, and in an interview with the Prime Minister before lecturing, he said to me: "Of course, you realize that being here as a state guest you have a certain official position, and hence remembering the compact of the British government with India that as a government it will not seek to make proselytes. it will of course be expedient in the lecture not to make a direct appeal to people to embrace Christianity. Your own sense of good taste will guide you there. Please consider yourself absolutely free, however, to proceed to any extent in saying all that you may have to say regarding the "Christian idea." He, himself, a Brahman, presided at the lecture. Before me were the high men of this Hindu state, to whom it was the easiest and most natural thing in the world to declare one's whole heart regarding the Christian point of view, and the Christian gospel, who gave sympathetic and discriminating attention.

Then may I speak of one other evidence of the vital growth of this Christian proposition in the East. It is seen in the reverence—the reverence that is manifested in all the best minds. It is impossible to speak too strongly of the reverence that one encounters everywhere among educated minds concerning Jesus Christ.

I have known Mohammedan gentlemen vie with one another in their expressions of reverence for Jesus Christ; and on one occasion a Mohammedan gentleman presiding at one of our lectures arose at the close of the lecture and said: "Nothing that the gentleman has said in honor of Jesus Christ is stronger than I myself feel and testify to in this congregation," he himself being a strict Mohammedan.

And then one other illustration only shall I cite of the vitalizing power of Christ in the East: The increased initiative of Christian manhood in the East, —the increased initiative. Dr. DeForest spoke magnificently on this point of his experience in Japan. I can corroborate everything he has said from my experience in India.

During the last two months there has passed away from India two Christian laymen. They may be known to many in this audience, but they illustrate in a very distinctive manner this initiative of the Christian manhood in the East. One of them was a poor Christian Indian of the fifth generation. The other servant of the Lord to whom I referred was a Christian of the first generation, born in Hinduism, both of Calcutta.

Theirs was such glorious Christian experience that as I look back over all the Christian gentlemen that I have known in my whole life, I place these two up in the first circle.

In my last visit one of these gentlemen was so feeble that he had to be carried up to the room to which we went and then insisted on coming and being laid on the platform that he might preside. He was a saint of God, honored by Hindus and Christians alike for his illustrious grace of character.

Now, ladies and gentlemen, there is an initiative in the Oriental Christian comunity that is bearing glorious witnesses to the power of our Lord Jesus Christ. The seed has not only taken root, but it is wonderfully strengthend in its growth and prolongation.

And now to draw to a close this series of observations, we come straight to the conclusion of the whole matter. What is the aspect of this problem that is before us—the problem of Christianizing the modern East?

It seems to me that the essence of the problem is two-fold. On the one hand, it is to liberate the Oriental Christian community as far as possible and as quickly as posible from the sense of dependence and obligation to the West; and on the other hand, it is to unfold before the cultivated non-Christian men of the East the sovereignty of the Lord Jesus Christ. Let me speak for a moment on each one of these.

The essence of the problem of Christianizing the modern East is, I say, on the one hand to liberate the Oriental Christian community as far as possible from the sense of dependence upon and obligation to the West. This has already been set before you and finely unfolded by Dr. DeForrest. He has spoken exactly at the heart of this subject. Our attitude fifty years ago was necessary and normal, but fifty years have brought in all its changes of every sort. Take for example: The change that has come in India through the widespred diffusion of the English language. During this last visit to India I lectured 100 times in all parts of the empire to an audience which would run from 300 to 1,000 gentlemen. I never used an interpreter, nor thought of using an interpreter.

There was no more need of using an interpreter than there is in the meeting of this American Board tonight. Now we can understand that a Christian community absolutely familiar with English literature is a community which may be permitted to guide its own affairs. A half century ago there was erected a great hall in one of the cities of India, and when I was in that place there was held in that hall, one Sunday morning, a meeting of welcome, at which only Indian Christians were present, and that vast hall was crowded to the doors with only Indian Christians, andthe platform was filled with Indian gentlemen of distinction, officials of the government, —educated men, all of them Christian laymen. Now the supervision of the Oriental community by the West has become an embarrassment. It is the political situation that has made it an embarrassment, and the more fully and the more rapidly we can give ourselves to a policy that shall deliver the Oriental community from the sense of dependence and obligation, the more we shall do toward solving the problem of the modern East, because there are standing outside of that Christian community a great multitude of Indians secretly in sympathy with the Lord Jesus Christ, and with all the Christian community stands for, who refuse to identify themselves with that community because it seems to be an organization managed by Europeans.

And into this final thought I pour my heart. The essence of this problem of Christianizing the modern East is to unfold before the cultivated Oriental a consciousness of the sovereignty of our Lord Jesus Christ.

If we have anything that is really strong in our Western civilization, we owe it to our acknowledgment of the sovereignty of Jesus Christ—that we have seen him, and worshipped him, not as an heroic figure of the past, but as our God, Light of light, Life of life.

This is what has given us the strength, so far as we have it, of Christian character. I think of hymns that have grown out of the depths of Western Christian experience. Let me refer to some of them that you may know what I mean. I mention three that come to me as I speak:

> "All hail the power of Jesus' Name."
> "My faith looks up to Thee, thou Lamb of Calvary."
> "When I survey the wondrous cross on which the Prince of Glory died."

These hymns may be taken as mere examples of an attitude toward Jesus Christ which has been the making of the American people so far as we have been made aright; and if there is today, as some fear that there is, a certain tendency to decadence in the religious life of the American people, I think we must attribute it more than to anything else to a disposition (if I may use use the expression) to override the splendid sovereignty of Jesus Christ in the interests of the fatherhood of God, forgetting that the fatherhood of God has only become intelligently known to human experience in Jesus Christ. "He that hath seen me hath seen my Father." "No man cometh unto the Father but by me." Now, this disposition, this latter disposition that I have described, —the disposition to override the sovereignty of Jesus

Christ in the interest of the fatherhood of God is precisely the religious position at which large masses of cultivated men have arrived in India. The idol temple lies far behind them. They have no more use for it than you or I have.

The vision of Jesus Christ in his deity and glory as the one who came not to be ministered unto, but to minister, the one who set a mysterious example, is filling their field of vision.

The fatherhood of God is growing rapidly in the consciousness of cultivated men in India and Japan; but the sovereignty of Jesus Christ, in which is the very essence of the Christian religion, is the point at which men draw back.

Respecting Jesus Christ, "I yield to no one," they say; but why may we not classify him with our own religious heroes?

There is the essence of this problem. This Indian prince whose guest I was, made this remark to me: "I have visited the West, and the most wonderful thing in the West that I have seen is that which I may call the Christian character of some of your greatest Christian men." He says it represents certain qualities which we cannot produce in India; that admiration for Jesus Christ does not seem to produce that peculiar high type of character of which I speak. And he used this expression: "So far as I can analyze the situation, it seems to be necessary, to produce this peculiar thing which we call Christian character, that there shall be a mystical faith in Christ as Saviour."

Now, when a Hindu prince, learned in the law of his own people, reaches that conclusion unassisted, I thinks he points the way. What we want is to address ourselves to that exact problem.

How can we go in there with perfect love and perfect fellowship to them as our equals in every respect? How can we assist them in the discovery of the sovereignty of our Lord Jesus Christ? We want two things, so far as instructions avail. We want fresh Christian literature for the East. We want a treatment of these great and vital subjects of our holy religion in a spirit which is absolutely free from sectarianism and ecclesiasticism. We want a treatment of these vital subjects in a spirit which is absolutely free from controversy.

Let us have a literature that presents these things in a non-controversial spirit, and let us have literature in which the approach to all these subjects is taken up in a constructive relation to their own highest religious thinking. Let us have faith to do this. Let us produce a literature like this; and last of all, let us have men who will dare to go in this spirit. They may be ardent members of their denominations at home, and quite right if that be their conviction, but let us have men who can go, and who are free to go to the East, as ministers without one trace of sectarianism and eclesiasticism about them, without one breath of controversy proceeding from them, and in an attitude, toward the highest religious thinking of the non-Christian community, which is constructive and assimilating.

Rev. W. N. Burr of Southern California was present at the ministers' meeting on Monday and introduced to the brethren by Rev. H. E. Banham of Martinez.

A NOTABLE ADDRESS ON CONGREGATIONALISM.

During the meeting of the Congregational National Council at Cleveland, the delegates were taken to Oberlin and entertained there by the Congregational Club of Cleveland and vicinity. Addresses of much interest were given by President Northrup of the University of Minnesota, Dr. Jefferson of New York, and Dr. Van Horn of Seattle. That given by President Northrup met with such remarkable approval that we give it in full in our columns this week:

President King kindly invited me to speak on this occasion as a representative of the educational forces of the country, but he did not tell me what to say. I had the honor to say something about the relation of Congregationalists to education at a meeting in London some years ago, and I believe that what I then said has not yet been entirely forgotten. In one way, of course, this is very encouraging. But I have no desire to be in the least degree sensational, nor do I desire to say anything to disturb any one. In fact, I never do say anything at which anybody need be disturbed. But some people are disturbed when there is no need of it.

We are often told that the Congregationalists are not a denomination. In a technical sense, this is true. Every church is independent and can do as it pleases. A church can freely ask advice of its neighbors and as freely refuse to follow the advice. But we all follow the Congregational way in church matters, and, although we disclaim it, we are in reality just as much a denomination as the Presbyterians, the Baptists, the Methodists, or any of the others We are a denomination by reason of our common beliefs, methods and purposes. We work together as one body in all our missionary work. When the American Board, or the Congregational Home Missionary Society, or the American Missionary Association, or any of the other four sister societies utters its cry for help, it is from the united Congregational churches that help comes.

No body outside of us would ever suspect that we are not a denomination, if we did not tell him; and I think we might as well consider ourselves a denomination and utilize the increased vigor which a united denomination can have as compared with isolated churches.

We kick against new measures to prove that we are independent. We are so delighted with the idea of a "Church without a bishop and a state without a king." We have been so enamored of the democracy of the New England town meeting as a model of government, without any such thing as a legislature or governor, a congress or president, that though we have a National Council, and state associations, and local conferences in the interest of fellowship which might suggest the possibility of possessing powers and duties similar to those of kindred bodies in the political world, we have been careful to deprive all these associated bodies of the right to do anything except to talk; and where, in states like Michigan, Minnesota, and, I believe, Ohio, an advance has been made and an advisory committee has been appointed to look after the general interests of the denomination, with the superintendent of Home Missions ex officio a member of the committee and authorized to do what he can to promote the ex-

pansion, development and growth of the denomination, a measure that appears to be sensible and safe, in no way radical or revolutionary, yet in every case, I believe, where this comparatively harmless experiment has been made, it has been accompanied by the inevitable Congregational declaration that "in no way shall the action of this advisory committee and the superintendent limit or interfere with the rights and liberties of the local churches.

And yet we are astonished to notice that other denominations with genuine solidarity and directed by the ablest and best men who can be selected for leadership are increasing in numbers much more rapidly than we are—as if we did not know that successful war cannot be carried on by independent companies under no matter how skillful captains, but that there must be regiments and brigades and divisions, and finally the grand army directed by the commanding general.

Some of our churches have almost had congestive chills because Drs. Bradford and Gladden, the last two moderators of the National Council, have been empowered to give to the churches such good advice as they deemed expedient. Now I am not complaining. I am a Congregationalist and expect to remain one for all time. But our cities and to a large extent our country have outgrown the New England town meeting, and the Congregational Church has become large enough and widespread enough, with mighty interests of worldwide importance to care for, all very different from the condition when the local churches in New England were everything—our churches have become large enough and have variety of interests enough, I say, to warrant an advance along the whole line; and it is possible that some change in method and management, under largely changed conditions, "might" be an improvement, —and I certainly believe that the best interests of all our churches individually and collectively would be promoted by having in some form recognized leaders who should look after the interests of the denomination as a whole, so that the growth of the denomination should not be limited to the extraneous natural accretion of new material to the bodies already existing, but should follow the law of development for nations and religions alike by expansion, concert of action and unity of purpose. You doubtless think I am wild to make such a statement;—but I hasten to return to the real old Congregational way, and I beg you to believe that in all this I do not mean "to limit or interfere with the rights and liberties of the local churches."

I think it would be a good thing to go ahead and do something. But, by all means, let us leave to the churches the right to stand still and die if they want to.

We certainly have our own denominational ideas. One of these is that the churches must have a thoroughly educated ministry. The ministry is a delicate subject to speak on. We have many desirable men in the Congregational ministry and I have no disposition to criticise the ministry as a whole. But there is no denomination that will thrive less under ministers who lack ability and training than ours. I know what some very excellent people are always ready to say—that any one who truly loves Jesus and can tell the old old story with a warm heart, etc., can do more good than a cold-hearted, intellectual, scholarly man. Very likely. But it is not necessary to assume that all men without brains have a warm heart, and that all men with brains have a cold heart.

What we want is brains and heart both, and we never needed them more than we do now. You all know why. You know that some things once regarded as essential parts of Christian belief are no longer maintained except by people who deliberately shut their eyes for fear that they may see something, or by people who have been asleep for some years. Uncertainty as to what one ought to believe or may believe has come, very largely as the result of the studies and investigation of men heartily in sympathy with Christianity. The Church is not fighting infidels, agnostics and atheists. The Church is somewhat astonished and I cannot better express the situation than by saying that the church is trying to find out "where it is at."

It is because this duty of finding out the exact situation and applying a remedy if one is needed, devolves upon the ministers, that men strong in learning, thought and character are needed now perhaps more than ever before.

I have said that we are a denomination because of our common beliefs. We certainly do not all believe exactly the same things. If we did it would show that we did very little thinking. In the Congregationalist of August 24th two articles from correspondents appeared on the same page—one from a pastor in Iowa objecting to the Sunday-school lessons as teaching the absolute historicity of the tabernacle and its ritual as dating from Moses and the Wilderness days; and the other from a missionary of the American Board, in the Bible House, Constantinople, criticising an editorial for doubting the statement that the two tables of the law were written with the finger of God, as declared in Exodus xxxi: 18, and, as the writer asserts, still believed by millions to be literally true—and the Congergationalist headed the letter with the inquiry, "Has God fingers?" In the 91st Psalm we are told that God shall cover thee with his feathers and under his wings shalt thou trust." No one, I suppose, ever misunderstood this passage or thought it necessary to inquire whether God has feathers, which shows how necessary it is to use common sense in reading the Bible as much as in reading other books.

Here are two classes of people—one insisting that we shall stop teaching what we once supposed to be truth, but which, acording to our present knowledge and belief, is not truth; and the other suffering torture if anything once believed to be inspired truth is no longer treated as such.

In the 13th chapter of Second Chronicles the story is told of a battle between Abijah at the head of four hundred thousand valiant men of Judah on one side and Jereboam at the head of eight hundred thousand chosen men, being mighty men of valor of Israel on the other side. And the Children of Israel fled before Judah and there fell down slain of Israel five hundred thousand men.

A friend of mine, a very excellent and orthodox clergyman, was speaking on Jewish history, in a series of addresses, and he came to this passage: "I was greatly delighted with his exegesis." "This," he said, "means, I suppose, that they slew a very large number." I thought it did.

It is a perilous process to disturb the things that have for centuries been held sacred and to point out

errors in what was supposed to be infallible. And it is a much more difficult and hardly less perilous task to rearrange and set in order the things that have been disturbed. I am almost equally impressed by the courage of the Christian leaders in criticism and research, and the sorrow of the Christian people so unwilling to give up their cherished ideas and to be led into new paths.

What troubles me, I speak as a layman who for many reasons canot give his whole time to the task—I do not say "of justifying the ways of God to men," but rather of finding out whether God has any ways with men—what troubles me, I say, is that after the process of disturbing the old ideas has been carried so far as to create much unrest, the process of reconstruction is so very slow. But what I like to see, is a minister who sees all that there is to see, keeping his eyes open in order that he may see, and who yet is not scared, but continues to preach Jesus Christ and him crucified just as vigorously and as hopefully as he did when it was supposed that the Book of Jonah was history and that Jonah's literary work was largely done inside of a whale. Such a man is a great blessing to the church and the world, because he is guiding a multitude of people, whom, however wide may be his investigations, he never intends to lead away from the essentials of the faith once delivered.

We have several such men at this table. Let me, without raising the blush of modesty on any friend's face, mention particularly two. President King is one—and the Church universal is greatly indebted to him for the work that he has done and is doing, through his broad scholarship and his unflinching faith.

And Dr. Jefferson is another. For some reason his book entitled "Things Fundamental," a series of sermons delivered in the Broadway Tabernacle, did not come under my notice until this summer. It has done me more good than any book I have read in years. It is the utterance not of a blind man who denies the existence of what he does not see, but of a man who sees all that there is to see and is not disturbed in his faith in the fundamental things—and you all know what they are—not Moses and Jonah and the Song of Solomon—but God and Christ, God in Christ reconciling the world unto himself—the Christ-like life attesting the presence of the Spirit of Christ in his followers, and the resurrection of our Lord a perfect assurance that they that sleep in Jesus shall God bring with him—and Jesus himself, his character, his life, his spirit, his temptations, his triumph, the most sublime miracle that was ever recorded. These things cannot be shaken—and they remain, and will remain. But some things have been shaken, and as a consequence the thought of the churches in reference to their own faith has been seriously affected. As I have remarked on another occasion, "We are confronted by four marked changes, which have grown into prominence in the last few years. These changes stated briefly are: First, A decay of belief in the supernatural; second, the disintegration of the Bible; third, New views respecting inspiration; and fourth, A loss of the sense of acountability."

These four changes are all shoots from a common root—and that root is doubt as to whether God ever has had any communication with men. Under this doubt Christianity ceases to be the religion which God intended men to cherish, and becomes simply one of the religions of the world—a purely human device, like Confucianism or Mahometism—of no more authority than these, and to be preferred to these only as its teachings are more reasonable and uplifting. There is a world of difference between saying "This thing is true because God said it," and "God said this because it is true."

The former carries with it the certainty of "Thus saith the Lord." The latter is of no validity, because many things may be true which God never said, and if God never said anything to men, inspiration becomes so attenuated that it is hardly discoverable under the more or less theory which grants inspiration of some degree to every one who voices a noble truth and grants no higher inspiration, though perhaps a greater degree of inspiration to any one else Under this arrangement a man must first get his idea of God and then determine whether anything is the product of divine inspiration, according as it meets or does not meet that idea. There is in this no possibility of revelation in the usual sense. The order is inverted—"God does not reveal truth to men; the truth, on the contrary, reveals God." For the ordinary Christian who is not sufficiently acquainted with the Lord's style to determine whether He said a thing or not, the new condition is, to say the least, a little unpleasant.

For myself, I should feel that I knew very little about God if Jesus Christ had not come into the world and revealed God to us, as he said he did, and as I believe he did. And I should have very little confidence in immortality from all the arguments from analogy or human longings,, if I did not believe that Jesus rose from the dead as he said he would rise, and as we are told he did.

I feel as Paul did. "If Christ is not risen, then is our preaching vain and your faith is also vain." "But now is Christ risen from the dead and become the first fruits of them that slept." Believing this as I do, I recognize in Jesus not a mere man—however remarkable—but a messenger from God who had power to lay down his life and power to take it up again—a being fitted in all respects by character and power to be the light of the world and to reveal God to us as he really is. So I believe that God who at sundry times and in divers manners spake in times past unto the fathers by the prophets hath in these last days spoken unto us by his son in clearer and more intelligible terms than those in which he has ever spoken to the world through all other personages or agencies, angelic or human, animate or inanimate combined. And I believe that all things the Son has heard of his Father he has made known to us—even as he himself said.

This, that, and the other may disappear or change or perish, but Jesus Christ remains—the same yesterday, today and forever—Son of Man and Son of God—the Divine Savior of the world. Let not your hearts be troubled.

Ye believe in God; believe also in the Son. Come unto him all ye who are weary and heavy laden,—worried about the great problems of life here and hereafter,—and he will give you rest. He said he would; and he has always done it, is doing it, and will continue to do it while time lasts.

To whom else shall we go? For as his disciple said: "Lord, thou hast the words of eternal life, and we believe and are sure that thou art that Christ, the Son of the living God."

Among the Churches.

California.

San Francisco—Bethlehem.—This church will soon have new pews ready for use.

Eureka.—This church is prospering, and rejoice in the decision of Rev. J. P. Ratzell to remain with them.

Niles.—This church is prospering. Lots have been purchased and there is a strong movement towards a new church.

San Francisco Olivet and Third.—These congregations have chosen a name for the union church. It is to be called "The Misison Church."

Rohnerville and Hydesville.—The work in this field under Pastor J. W. Doane is encouraging. There is hope that a parsonage will be built at the former place.

Oakland—Second.—Rev. Griffith Griffiths will take the evening service at this church on Sunday, and through the week. Rev. Wm. Cooke will preach in the morning.

San Francisco Mayflower.—The Mayflower Church held a rally recently. It was a gathering together of the fragmentary forces rent asunder by the great calamity. It is said to have been the most inspiring gathering in the history of the church. Reports were given from the Ladies' Aid, Sunday-school, Good Cause League financial secretary, and the pastor, Rev. N. C. Gause, showing vital interest along the various lines of church work. The people were never so confident of the future as now.

WASHINGTON.

Seattle, Columbia, Rev. E. D. Weage, pastor.—A Men's Club has been organized and the Christian Endeavor divided into Senior and Intermediate, with an increased membership resulting.

West Seattle, Rev. E. T. Erickson, pastor.—A band of ladies meet at the church Wednesday afternoons and after prayer go out with the pastor to the neighboring homes, not for social calls, but to hold religious conversation, prayer and in some cases, Bible reading. The results are excellent.

Port Gamble, Rev. T. Robert Elwell ,pastor.—Mr. Ellwell's report for the year, published in the Weekly News, of which Mr. Elwell is the editor, shows a year of steady gain as the result of very excellent work on the part of the pastor, his able and consecrated wife and the people. Services at Port Gamble, Boston and Bridelbeck, prayer meetings and Endeavor Society meetings were regularly conducted, many calls made and several hundred magazines and religious papers were distributed among the ships and cabins.

The Puget Sound Congregational Club.—The Puget Sound Congregational Club met, Oct. 16th, in Pilgrim Church, Seattle. The features of the occasion were an address by Dr. Beaton, solos by Mr. Butler and the welcoming to our midst of Dr. Temple, who returns after two and a half years absence in the East to make his home here. The large gathering speaks well for the future of Congregationalism in this region. The report of the Outlook Committee presented by Rev. W. W. Scudder, Jr., gave an encouraging view of conditions among our churches.

Seattle, Green Lake, Rev. Charles F. Clarke, pastor.—Stephen Riggs of the Seattle High School addressed the Primary Department of the Sunday School and the morning congregation on the work of the A. M. A. at Santee Normal School among the Indians. The attendance at the Sunday School has shown a marked increase, partly owing to the addition of new scholars, but also to the adoption of a Roll of Honor system. The first quarter showed 15 present every Sunday; the second quarter 36, seven of these having been on the roll the preceding quarter.

Seattle.—Rev. David Beaton, M. A., University Extension lecturer from Chicago University, has spent two weeks in Seattle conducting a Teachers' Institute and lecturing. A course of lectures on "A Scientific System of Moral and Religious Education" were of great interest and helpfulness, the audience increasing day by day proved that many, both men and women, were glad to be helped to solve this problem. A more popular lecture was given on the Poetry of Robert Burns at which Mr. Butler, Musical Pastor of Plymouth, sang Scottish songs. The closing lecture was on "The Literature of the Bible and Its Educational Values for Character and Citizenship." These were all given in Plymouth Church. Dr. Beaton went from Seattle to Pullman, where he will preach for Rev. Mr. Healey, and conduct an institute and lecture.

Seattle, Edgewater.—Rev. W. C. Kantner, pastor, starts the fall work with the promise of repeating last year's successes. The Rally Sunday congregations were large and in the Sunday School a marked increase over last year was noted. One year ago the membership was 187 and the attendance 179; this year the membership is 288 and there were 226 present. A year ago the offering was $14.87; this year it was $26.16. The "Every Sunday" list was started last Rally Day. The record shows eight present every Sunday, 21 for the past six months, 24 for the last three months and 101 did not miss a Sunday during September; 82 new members were received in the school during September. Mrs. Kantner's class received the "New Members" banner, the increase being 125 per cent during the month. Surely here are some ideas for other schools. Nine joined the church in September. A Mission Study Club has been organized to meet once a month.

OREGON LETTER.

By George H. Himes.

The fifty-ninth annual meeting of the General Association of Congregational Churches and Ministers of Oregon met with the First Church, Salem, October 15th and 16th. Rev. E. C. Oakley was chosen moderator and Rev. H. W. Boyd scribe. A very cordial address of welcome was given by Hon. George F. Rodgers, Mayor of the beautiful capital city, which was responded to by Rev. E. S. Bollinger. Twenty-three churches were represented by thirty-three delegates and nineteen pastors.

In addition, there were the following ministers

present: Rev. Arthur J. Folsom, the new superintendent of the Oregon Home Missionary Society, Rev. Howard N. Smith, superintendent of the C. S. S. & P. S., Rev. J. E. Walker, D.D., a native son of Oregon, who returned from the Chinese Missions a few weeks ago, Rev. Edward Curran, and Rev. Mark C. Davis, Sunday-school evangelist in Southern Oregon.

The papers presented at the first session were as follows: "Modern View of Church Work," by Rev. John J. Staub; "One Little Corner in China," by Rev. J. E. Walker; "The Call of the Country Work," by Rev. P. S. Knight. All three papers were excellent. Mr. Staub emphasized the value of sociability most strongly. Dr. Walker spoke of the probable danger from China unless the process of Christianization became well nigh universal. No "war talk" was heard either in China or Japan among the native Christians. The long experience of Rev. P. S. Knight peculiarly qualified him to present his subject both ably and practically.

In the evening the Associational sermon was preached by Rev. William C. Gilmore, of the Riverside Church, Hood River, and afterwards Superintendent Folsom made a ringing address on "Our Congregational Heritage."

The second day was packed full of good things. Owing to the non-appearance of some of those to whom topics had been assigned, the Association finished its work late in the evening.

The principal subjects presented during the day were the fololwing:

"Child Labor," by Mr. Robert J. Hendricks, who spoke from the results of wide personal observation; "The Training for the Church of the Future," by Miss Emma B. Penfield—an exceedingly thoughtful presentation of an important paper, treating largely of methods of work in connection with the Y. P. S. C. E.—a paper which ought to be presented to every young people's organization in the land; "If I Were a Preacher," by James H. Lyman, M.D.; "If I Were a Layman," by Rev. A. W. Monosmith; "Tri-Church Union," by Rev. David Baxter Gray, who argued strongly in favor of the consolidation of the three churches which have been considering this question for the last two or three years.

The remainder of the day was taken up with the reports from committees, missionary bodies, the "Narrative of the Churches," and items of business.

The report of Superintendent Smith, of the C. S. S. & P. S., is here summarized: Number of new schools organized, 10; number re-organized, 10; number visited once or more, 244; number of sermons and addresses, 463; number of miles traveled, 29,040; number of schools making an offering, 85; number making no offering, 21; number of grants made, 39—ten to church schools and twenty-nine to mission schools.

The receipts from the field for the year ending October 1, 1905, were $526.00; for the year ending October 1, 1906, $1,051.00—a gain of 100 per cent; for the year ending October 1, 1907, $1,090.53—with several schools to hear from. The number of contributing schools during the year 1907 was 36 more than in the previous year.

Three schools have developed into church organizations in the last year—Flournoy Valley, near Roseburg, organized as St. Mark's Congregational Church, November 4, 1896, by Rev. Mark C. Munson; Table Rock Congregational Church May 26, 1907, and Eagle Point Congregational Church in July, 1907, both by Rev. Mark C. Davis. Both these new churches are in Jackson county, and come under the direct supervision of Rev. Edward F. Green of the Ashland Church, who assisted in the organization of them.

Superintendent Smith was assisted most of the year by four Sunday-school missionary workers, as follows: Rev. Henry C. Cleveland, Rev. Mark C. Davis, Rev. O. A. Stillman, and Rev. William L. Upshaw. Three others aided in the work a small portion of the year, viz: Rev. Richard Brown, Rev Mark C. Munson, and Rev. A. E. Bradstreet. The latter is now in charge of the church at Hubbard.

"The Narrative of the Churches," by Rev. Daniel Staver, who has given most efficient service in that capacity since 1890, served in a sense as the pulse of the Association, and indicated that the work throughout the State in general was in an encouragingly healthful condition. Hopefulness, increase of membership, and a general awakening of a desire for better things were the dominant notes of this excellent report.

At the annual meetings of the Oregon Woman's Home Missionary Union and the Oregon branch of the Woman's Board of the Pacific, it was voted that hereafter the annual meetings of each body be held in connection with the annual June "Rally," which, in Portland, for several years past, has been a conspicuously notable occasion, bringing together the workers of both bodies far in excess of the numbers generally in attendance at the State Asociation.

In a carefuly prepared paper, Mrs. Cephas F. Clapp gave a history of the organization of the Home Missionary Union, replete with interest from first to last; and on behalf of the Oregon Branch of the W. B. M. P., Mrs. Bluford D. Sigler gave an excellent review of the work of that body for the past year.

At the annual meeting of the Oregon Home Missionary Society, a thorough re-organization was effected, chiefly through the suggestion of the new Superintendent, Rev. Arthur J. Folsom. Hereafter all business will be managed by a board of twelve trustees, not one of whom can be a beneficiary of the society in any way. Instead of re-electing the board every year, as heretofore, only four will be retired by limitation each year. Hence, at the election this year four were chosen for one year, four for two years, and four for three years; and the board is authorized to choose its own officers,—a president, vice-president recording secretary and treasurer; and the State superintendent, appointed by the National Home Missionary Society, shall act as corresponding secretary, but cannot be a member of the Board of Trustees.

The trustees elected are as folows: One year, Rev. F. E. Dell, Rev. Paul Rader, Rev. W. C. Gilmore, and Mr. D. D. Clarke; two years, Rev. Clarence E. Oakley, Rev. Edward Curran, Mr. S. C. Pier, and Rev. Luther R. Dyott; three years, Rev. H. W. Boyd, Mrs. Eunice W.Luckey,Rev.aPage,swfaryrh,to Boyd, Mrs. Eunice W. Luckey, Rev. Daniel Staver, and Rev. Howard Gilpatrick.

It is worthy of especial notice that this is the first time in the history of the Oregon Home Missionary Society that a woman has been given a place on its board of trustees. This is a fitting and deserved tribute to Mrs. Luckey, because she is second to no

other person in our connection in her devotion to Christian work, in testimony, upright character, and means.

Superintendent Folsom is a resourceful man, and one who by his intensity is an inspiration to others. Since his arrival in this state, about five months ago, he has traveled far and near and is rapidly becoming acquainted with our needs, and will soon have the entire missionary work well in hand. He is determined that there must be activity on the part of the laymen of the churches in the state in the matter of raising funds to aid in carrying on the work that presents itself; and to that end he hopes to be able in the near future to impress upon the laymen of the principal churches the necessity of special organization for that purpose.

Hassalo Street Church, Portland, will be the place for holding the Association in 1908, and Rev. F. E. Dell was selected as the Associational preacher.

The Association placed itself squarely on record without a dissenting voice, in favor of tri-union with the Protestant Methodist and United Brethren churches.

A strong resolution of appreciation of the services of Rev. Cephas F. Clapp, Home Misisonary Superintendent for seventeen years, and resolutions of thanks to the Salem Church for its unstinted hospitality, were unanimously passed.

In the closing hours of the Association, Superintendent Folsom gave a brief review of his work for five months, outlining plans for the future; Rev. Paul Rader presented a most creditably prepared paper on the "Modern View of the Scripture," and Rev. Luther R. Dyott, D.D., the new pastor of the First Church Portland, who began his work under most favorable circumstances ten days ago, gave as a parting word a stirring address on "The Place of the Church in the Twentieth Century."

In the brief time that Dr. Dyott has been here he has made an excellent impression upon all with whom he has come into personal contact. Under his leadership the outlook for the First Church seems sionary Society, shall act as corresponding secretary, very hopeful. With the long standing church debt entirely disposed of, the oportunity for aggressive work is great, and this Dr. Dyott will certainly take advantage of to the best of his ability.

Portland, October 19, 1907.

THE NATIONAL COUNCIL ADDRESSES.

Special Notice.

About one hundred people in the East who subscribed at the National Council in Cleveland for copies of The Pacific dated October 17th, 24th and 31st are wondering why they did not receive the number for October the 17th.

This came about because the telegram ordering that an extra number of copies for that issue be printed was not delivered, a mistake being made in the address in its transmission. So far as we had papers copies of that issue were sent to the persons having ordered them. Next week we shall have the addresses put in type again and a paper containing them will be sent to all who have not received the issue for the 17th. This will be in part the regular issue of The Pacific for November 7, certain pages of reading matter being omitted from a part of the edition to give place to the

JOTTINGS.

Beautiful Santa Rosa.

The words are taken from the lips of a friend who asked me if it was as beautiful now as it was before the earthquake and the fire, in both forms of disaster the inland city suffered in common with the metropolis. It is just as beautiful. Except on Court House Square, where the old and rather dingy edifice has disappeared, but where in multiform activities I could see "the promise and potency" of a much better structure, the scars of the disaster seem to have disappeared.

But what is there to make a beautiful city on a dead level site in the middle of a level plain. Much every way;—and not least in the views one could gain. For, here in California fine outlooks can be had not only by climbing the heights and looking down, but by standing on the plain and looking out and up. The distant hills—Mt. St. Helena and the rest that "are round about" Santa Rosa—with their verdure, their lights and shadows, their changing outlines making more brilliant a sunrise or a sunset, make a picture which poor human art can never adequately reproduce.

For Brother Patten and his household the lines are fallen in pleasant places. Happy the Shepherd with such a flock! Happy the flock with such a shepherd!

Surprises at Reno.

They were many and manifold. It is thirty-eight years since I first saw the town—then a mere station, at which we left the primeval cars of the Central Pacific Railroad for the stages which would bear us up the long grade to Virginia City. The stages have long ago disappeared. The hopeless-looking desert round about the station is a city, with residences and streets shaded with elms, and business streets well built on either side, as befits a city of more than 15,000 people.

The houses are homes—built evidently by people that mean to stay. The people are proud of the place. One of them, a cultured young lady to the manor born, who has been traveling in Europe, declared that she saw no town in Europe, or on the way there and back, that seemed to her quite equal to Reno. And we admitted her local pride and respected her taste. On one side was the heights on which the University stands; on the other were those on which United States Senators build their mansions, with the clear waters of the Truckee rolling between.

The city itself was thus a surprise. And the meeting of the association a still more glad surprise. How nobly well attended! Whether you counted its attendants or weighed them,—with a roll which the first day ran up to 155—you were joyfully surprised. At every session the roomy, comely edifice was practically filled.

The crowning meeting, on the last evening, held in the Gymnasium of the University, was a grand surprise. More than 500 listened with close attention to our Adams and Patchell and Brown. And what royal addresses those were.

"The best thing I ever heard from Dr. Adams," was one of the comments which fell upon my ears after his masterly address on the Bible. I had said

in my heart that while Brother Mears had judged wisely and managed admirably as to other things, it was too adventurous to take our company of, say 200 people, up to that great hall and ask our brethren to address them, scattered thinly over that broad floor. I did not count on 350 university students; had no idea that the sage-brush state could furnish for its infant university any such crowd as that. But they were there.

And the welcome they gave to us all, but to the speakers in particular, with their college yell and college "rah,"—as well done as Stanford or California could do it—warmed all our hearts.

I will not reckon among the surprises the magnificent sermon of our moderator, or his still finer guidance of affairs, or the fine papers presented, especially by Dr. Nash and Mr. Booth, nor the good and wise handling of all the business which came before us.

Such things have always been, and, I doubt not, always will be at our association meetings. But I will mention with pleasure the surprise at the enthusiasm with which Dr. Harwood's undertaking for an academy in Paradise Valley was endorsed. For almost to a man and to a woman, we were converted then.

Dr. Baldwin, who made the report as Chairman of the Committee appointed last year to investigate the project, declared that a year ago he expressed to his wife his great regret that he had been appointed to that service, for, he said: "I will be compelled to bring in an adverse report, and I hate to inflict such a wound on such a man as Dr. Harwood." But a visit to the place and an examination of the facts had relieved him. Instead of an adverse criticism, he brings in a strong appeal. And the presentation of the facts had the same remarkable effect upon us all.

What a day to be remembered was that one on Lake Tahoe. I was there 38 years ago. I went down from the poor shack of a hotel to the shore of the lake, and, if I remember correctly, was rowed out upon its waters a little ways, and, for very ennui was glad to get away the next morning after my arrival. But with such a hotel as Tahoe Tavern; such a steamer carrying a jolly crowd of brothers and sisters in Christ, at 17 miles an hour on a 70-mile excursion round the lake, taking a look at every specially beautiful scene and charmed all the way, even with what was not specially beautiful. How could it be otherwise than that impressions should be made upon the memory that will be to us as a joy forever!

Finally, the Sunday in Reno. I am afraid that it is a wicked city. I wondered where all the men and women could come from to sustain so many and so costly saloons. I heard of gambling houses conducted without shame and without fear of any law. I heard that whatever would help young people down to hell could be had there in abundance. My heart was heavy and my faith was tried. But when I stood before that goodly assembly in our church; when I looked into the upturned eyes and felt the inspiration of manifest universal attention to a simple presentation of the Father's promise and our privilege of baptism with the Holy Spirit, I took courage and believed that the truth, as it is in Jesus, would, through that Spirit, be too strong for all the hosts of hell.

W. C. P.

A TRIBUTE.

Let me say a word of tribute in loving memory of one who has recently gone home to his reward—James Campbell of Pasadena. Many who have known and loved him will regret to hear of his death. One of the richest blessings of my ministry was his friendship and counsel. I have never known another so positive and determined in his views and yet so sweet spirited and gracious. He was an ardent friend of the temperance cause, giving to it freely of his time and his money; sacrificing for it, and never wavering in his assurance of its final triumph. For many years he would not associate with any church because he felt that the church was wrong in not standing out more positively against the saloon and the license system. The Prohibition Congregational Church of Santa Monica was the outcome of his endeavor in that direction and it was as pastor there that I came to know him. He was a rare soul—one of the few who can "wage a bitter warfare without becoming bitter," who can suffer defeat without discouragement, and who can win the admiration and respect of even his enemies. Would that there were more like him, for then there would be less bitterness in our reform work. I am not the only one who has many times thanked God and taken courage after some time of sweet fellowship with him, and many will join with me in saying thank God we knew him.

GEO. H. DeKAY.

COMFORT BY THE WAY.

"I journey through a desert drear and wild,
Yet is my heart by such sweet thoughts beguiled,
Of Him on whom I lean—my strength and stay—
I can forget the sorrows of the way.

Thoughts of His love! the root of every grace
Which finds in this poor heart a dwelling place,
The sunshine of my soul, than day more bright,
And my calm pillow of repose by night. .

Thoughts of His coming! For that joyful day
In patient hope I watch, and wait, and pray;
The dawn draws nigh, and midnight shadows flee,
And what a sunrise will that advent be.

Thus while I journey on my Lord to meet,
My thoughts and meditations are so sweet
Of Him on whom I lean—my strength, my stay—
I can forget the sorrows of the way."

The wires tell us that by imperial decree, Prince Chun, Prince Jui, and others in high office have been suspended for failure to give up the use of opium during the six months' period of probation allowed by the decree ordering the discontinuance of the use of the drug in China. The period has been extended three months and other officers warned that at the end of that time the decree will be strictly enforced. The decree was made September 21, 1906. The decree was lenient to officers over 60 years old. All other officers, no matter how great their craving, must abandon the habit within six months. If unable to discontinue the use of opium, they would be allowed to retain their rank, but would have to retire from office. Those who should falsely pretend to have abandoned the drug and continued to use it in secret would lose both rank and office.

LIVING IN THE SUNSHINE.

No plant can grow without light. The rays of the sun give the flower its bright colors and the fruit its rich juices. There is an alchemy in light that the chemist cannot imitate. It takes the crude substances furnished by soil and air and builds them into the rich and varied products of vegetable life. Through the night the plant grows, but only by the energy it has stored during the day. It has stored away sunshine to serve it through the hours of darkness.

The soul is like the flower; it was not made to dwell always in darkness. The Christian that prefers to shut out the light and to think that there is no light in the world because neither sun nor stars can penetrate the walls within which he prefers to dwell sins against his own soul. We need sorrow as well as joy, we need defeat as well as victory, we need darkness as well as light; but the darkness comes without seeking. The world shuts out the sun half the time, and the sky is clouded much of the other half. The seasons of unclouded day are not too many. We have no sunshine to lose, yet we have enough.

Does God ever send a winter without sending first a summer? Does he ever send a night without giving us first a day? If we are not ready for the winter, it may be because we have misspent the summer; if we are not prepared for the night, it is because we have not properly used the day. He sees the shadow that is soon to fall upon us; and so he kindly sends a season of blessedness and peace, during which we may store up light for the coming darkness.

Our Lord was not sent into the wilderness to endure the long fast and temptation before he was prepared for it by the opening heavens and the descending Spirit. Before he began his last journey to Jerusalem he was allowed to spend one night on the mountain talking with the prophets and with God. From that burst of glory he turned his face resolutely to the gloom of Gethsemane and the darkness of the sepulcher.

If God has no such visions of glory for us, neither has he any sorrows so overwhelming; yet there is darkness enough in the brightest life, and it is well to open the windows and let in the light, or even to pray him to drive away the clouds and send us his sunshine. What help have we in our infirmity unless we may recall the years of the right hand of the Most High?—

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TRUE REST.

The little cares that fretted me,
I lost them yesterday
Among the fields above the sea,
Among the winds at play;
Among the lowing of the herds,
The rustling of the trees,
Among the singing of the birds,
The humming of the bees.

The foolish fears of what might hap—
I cast them all away
Among the clover-scented grass,
Among the new-mown hay;
Among the husking of the corn,
Where drowsy poppies nod,
Where ill thoughts die and good are born
Out in the fields with God.

Elizabeth Barrett Browning.—